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OCTOBER, 1949 - 30c per copy





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THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVII

OCTOBER, 1949

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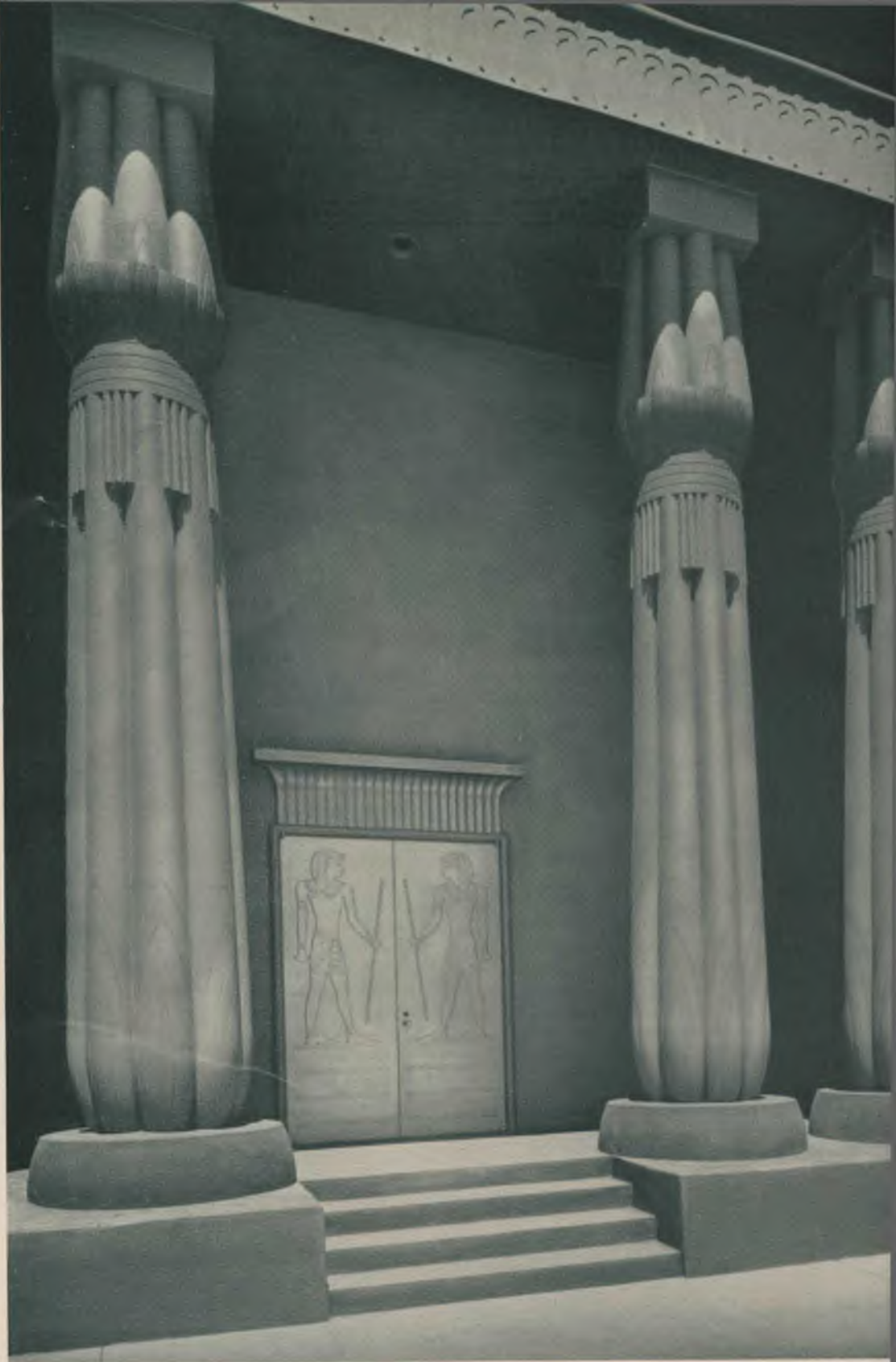
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE PORTAL. The imposing exterior entrance to the Supreme Temple edifice. The massive columns and general appearance of the exterior are after the design of the great temple of Dendera of Ancient Egypt.

THE THOUGHT OF THE MONTH PREPARATION FOR IMMORTALITY

By THE IMPERATOR

This is the seventh of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



A SERIES of wide steps descends from the Benares side of the Ganges into the river. These are the famous bathing and burning or cremation ghats of Benares. As we moved along the river's edge, filming the picturesque skyline, we observed a number of funerals and cremations under way. On the lower platform of the steps, attendants had already erected a funeral pyre consisting of short lengths of wood. Those whose means make it possible purchase for this purpose a certain wood which is fragrant when burned. The processional to the particular ghat which we were observing, had begun.

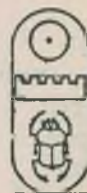
The relatives and mourners approached, walking in single file. The body was covered with a white cloth wound closely about it, showing its contours. It was strapped on a stretcher of bamboo poles and carried by six men, three on each side. About the corpse were entwined golden flowers which indicated that it was that of a high-caste person. The pallbearers carried the body to the murky waters of the Ganges and let it lie there a few minutes partly submerged. This is a form of sacerdotal immersion in the holy waters. The family and friends simultaneously began to chant. The men and women separated into two groups on either side of the wide steps of the ghat. The body was then laid on top

of the funeral pyre which is about chest height.

The nearest of kin, which in this particular instance was the widow, was attired in a simple white sari. She was instructed by the attendant to ignite the pyre. This igniting is a rite in itself. The attendant gave her three long reed-like tapers which were already burning at the end. Slowly and with great dignity, she walked thrice about the pyre, the third time igniting the extreme corners of it. Then she gave the tapers back to the attendant and gracefully retired up the steps, not once again looking behind, and masterfully concealing her grief. The whole company fell in behind her, chanting as they departed.

All along the area were bodies in various stages of cremation. At first the blunt reality of the disintegration of the body by this means of disposal is rather shocking to the Occidental. With the full understanding of the desire to return the ashes to the Ganges, where they may be borne to the sea with the other elements, the act loses its awesome aspects. The realities of birth, life, and death are frankly met by the Indian. They are not submerged beneath mawkish sentimentality as is so often done in the Occident.

The poorer classes, or those whose bodies have been shipped to Benares for cremation, have no friends attending. The attendants observe the ritual—as would any undertaker—in a completely impersonal manner. The body is sub-



merged while they prepare the funeral pyre. As they do so, the sacred Brahman cow may gingerly step down to the body, snatch a garland of flowers from atop the corpse and benignly munch them. If the attendant observes this, he may gently ward off the cow. If he is busy, he pays no attention.

As we journeyed down the river again, we observed an ill and feeble old man seated on one side of the steps of the ghat, with the water of the Ganges lapping over his ankles. Two younger men were seated on either side of him, busily placing garlands of golden flowers about his neck and supporting him as they did so. His head bobbed back and forth and his ashen face was visible as we drifted close by. We commented that he was evidently quite ill. Our interpreter laconically said, "Not ill, dead." He had just died. Rigor mortis had not yet set in. He was a priest, a *Brahman*. They are not cremated as those of other castes, but are adorned with flowers. Then they are strapped to a bamboo raft and just floated downstream. The body gradually disintegrates and, of course, is probably partially devoured by scavenger birds en route—a further pollution of the waters of the Ganges at this point in its course.

The return from the Ganges was still another ordeal. We had to penetrate the wall of pilgrims which had increased with the passing of the hours. One sight deeply moved me. On the end of an abutment over the water sat a Brahman priest. He had entered into a meditative state. He was seated cross-legged on a small rug which he had apparently brought for the occasion. His long black hair was done up in a knot piled high on the top of his head. He was naked except for a loin cloth, and his body glistened in the sun. Open on his lap was a large book, perhaps containing the *Brahmanas* or the sacred *Upanishads*. The rays of the sun beating down on his exposed head, the flies, the raucous cries of the teeming humanity about him, swimming and bathing within arm's length or going through their ablutions—to all of these he was oblivious. He stared with wide unseeing eyes out upon the waters of the Ganges. His countenance, however, was one of absolute serenity. There was

no evidence of a trancelike state, no rigidity of muscles. We were in this world of objectivity but he was in *another*, wholly within the consciousness of self.

Brahma

To the Brahman, the finite world, the world of phenomena, is an illusion called *maya*. Brahma, the universal soul, is the only real. The *atman* or human soul must rise above its limitations. The body with its illusions, transitions, and desires, must seek to contact the ultimate, the Brahma. Salvation, then, to this caste, is the striving to free one's real self, the soul (*atman*) from all change, moods, passions, and from the need of rebirth in physical form. Complete salvation is an *absorption* into Brahma, the universal soul.

This liberation of the self from the body is furthered by many practices, especially those set forth in that aspect of Hindu philosophy known as Yoga. These methods attempt to suppress sense activity, to cause the mind to rise above ideas having their origin in the sense experiences. The state of final absorption is an ineffable one. There are no determinate qualities, as forms, substances, or even feelings by which to describe this *at-one-ness*. The only description at all possible is to say that it is a state of bliss which can only be experienced and not told.

In contrast to the noble concept of this Brahman priest, who sought escape within the realm of mind, was the practice of an *ascetic*, whom we saw as we returned. He was in a cavity underneath the end of the ghat where the paving ended. The area was perhaps not more than seven feet long and three or four feet wide. There on the mud and sand was this human being living like a rodent. He was rolled in a filthy blanket with his back turned toward the opening of the cavity and against the glare of the sun. We bent down and peered into the dank shadows, calling to him, as we wished permission to film him. He finally condescended to turn and look toward us. His appearance was very repulsive. His hair and beard were matted with dried mud. His forehead was smeared with patches of color consisting of caste and ritualistic

marks. His body gave the appearance of being emaciated, so unlike the Brahman priest we had seen a few minutes before.

As an ascetic, he was practicing *self-mortification*—a form of abuse of the body to indicate disdain for it and temporal existence. His was a perverted concept of an approach to spirituality. Unless we think too harshly of his kind, let us recall some of the Christian sects who resort to flagellations and other torture of the body to simulate the suffering of Christ during the crucifixion. These Christian sects imagine that such practices further salvation. Like some shy animal in its lair, the ascetic could not be called out for conversation or for photographs. But at least he displayed an independence and the sincerity of his convictions.

This day was like a dream—experience upon experience crowded into our consciousness with great emphasis. Eccentrics of all kinds gave vent to their conceptions and obsessions upon this religious holiday. Psychologically, many were *exhibitionists*, having no definite religious practice but taking advantage of prevailing circumstances to draw attention to themselves by extremes of conduct. I recall being nudged in the middle of my back as I moved through the throng. This was repeated a number of times. Finally, feeling annoyed, I turned to see the cause of it. I was confronted by a grinning young man in rags who proffered his hands for coins. About his neck and shoulders he had entwined a python, perhaps twelve or fifteen feet in length. He had taken the huge head of the reptile and had continually poked me with it to attract my attention.

The moment we stopped, mendicants swarmed about us, asking for coins in various dialects which we could not understand. Their gestures, however, were quite comprehensible. We made the mistake, we learned, of giving them a few coins which resulted in a near riot as they fought to recover them from each other and from the thick dust into which the coins fell.

The Worlds of East and West

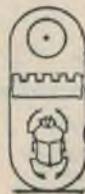
It might be asked, How can the majority of these people be so indif-

ferent to what seem the basic requirements of Western living? *Birth, death, immortality*, the so-called mysteries of life, are far more important to these people than existence here and now. According to their conception, a single life means nothing. The sacrifice of health, comfort, or life itself in this mortal span is of no consequence if it is necessary for spiritual conformity. All behavior, all experience is to be measured by the Divine Reality which is *subjectively* realized. The Upanishads perhaps sum up this understanding in the statement: "What is that by knowing which everything in this universe is known?" The answer is said to be found in the concept of God and Brahma.

We must remember that the end which the East seeks is to be obtained quite differently from that of the West. The Occident is positive, aggressive, dynamic. We of the West attempt mastery by physical and intellectual force. We wrestle with existence as though it were an opponent desirous of conquering us. Further, we presume to know the order which is conceived as the Cosmic ideal, and we try to make all the realities of our objective existence conform to this ideal.

The East has a *passive* attitude toward mortal existence. It seeks to avoid conflict with life and thus not experience perturbation. To the Hindu the final order is in the universe itself, not to be set up as an idealism within man's own mind. Consequently, it is necessary that one be drawn into the whole of the universe to experience it. This oneness is expressed as "from whom indeed these beings are born, through whom they live, and unto whom they return and merge in." The Hindu insists that men should not presume to know the ultimate but to go beyond the realm of thought, for Brahma or God is above mind. The Westerner calls this escapism. However, the Western "mastery" of life brings as much misfortune as it does peace of mind and in the end, as individuals, are we any happier?

One Eastern sage has said of the West that we try to "reduce all things to a machine." It is true that psychologists and psychiatrists are now endeavoring to mechanize even the mind,



that is, reduce it purely to the functioning of a mechanism. Each emotion or thought is tied fast to some external stimulus or inherited biological one. Pure individualism and self-motivation are gradually becoming lost. Even our Western educators decry the fact that modern man finds it increasingly impossible to sit alone and *think*. He has to be activated by the condensation of news articles and opinions of others—

or even by pictures in popular magazines or by radio commentators.

If the East and West in their philosophies could truly meet, this would be most beneficial to both. As it is, they are each functioning at extreme ends: the East has its subjective world, a world of nonreality; the West has its objective world of ever-increasing reality, and a materialism that enslaves the spirit.



GRAND COUNCILORS OF A.M.O.R.C.

Officers who are serving as councilors of the Grand Lodge may be contacted in their respective territories, concerning the welfare of the organization. Matters of teachings, however, should be directed to the Grand Lodge in San Jose.

At the 1949 convention the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1950:

North Atlantic States:	Mr. Joseph Weed 350 Madison Avenue New York City 17, New York
South Atlantic States:	Mr. William V. Whittington 4700 Connecticut Avenue, N. W. Washington, D. C.
Midwestern States:	Mr. James French 1610 Stevens Minneapolis 4, Minnesota
Southwestern States:	Mr. James M. Blaydes 5900 Hudson Dallas 6, Texas
New England States:	Mr. Robert Wentworth 132-A Russell Street West Peabody, Massachusetts
Great Lakes Area:	Mr. Harry L. Gubbins 6212 Westwood Avenue Detroit 10, Michigan
Pacific Northwest States:	Mr. J. Leslie Williams 3282 West 27th Avenue Vancouver, B.C., Canada
Eastern Canada:	Dr. Stanley Clark 267 Russell Hill Road Toronto 12, Ontario, Canada
South and Central America:	Dr. G. A. Pardo Apartado No. 143 Caracas, Venezuela



Our New Supreme Temple

By THE IMPERATOR



THE ACTIVITIES of the Rosicrucian Order, AMORC, though quite different in purpose and function from commerce and trade, are nevertheless affected by economic cycles. When men are economically depressed, they are compelled to limit even their most altruistic activities. Conversely, when men are in a cycle of prosperity, they have the means of furthering their ideals.

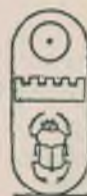
When the first Supreme Temple was erected in San Jose in the year 1928, for economic reasons it was located above the first unit of the Administration building. It was not within the means of the Order at that time to purchase separate property on which to erect a temple. Consequently, the temple was even then limited in its proportions. Some changes in customary facilities had to be made. One of the antechambers, which tradition calls for, had to be sacrificed. With the growth of the membership and the ever-increasing number of candidates for initiation, the need of this chamber and of other ancillary rooms became quite pressing.

The late Emperor, Dr. H. Spencer Lewis, had foreseen the need of a larger Supreme Temple before his transition on August 2, 1939. He desired to design and direct the construction of such a building, as he had done formerly, at such a time as the financial status of the Order would make it possible. With

the uprise in general conditions, the Board of Directors of the Supreme Grand Lodge, being conscious of the need of a new Supreme Temple and of Dr. H. Spencer Lewis's wishes in this regard, decided in favor of such a plan.

A new Supreme Temple, it was realized, must incorporate the traditional design—that is, Egyptian architecture and the symbolic arrangement of the lodge rooms—and at the same time meet present demands for larger accommodations and greater comfort. After many preliminary sketches, a request was made of Mr. Earle C. Lewis, architectural designer, to execute the final structural and architectural drawings for such a temple. Mr. Lewis was then associated with a local construction company. Mr. Lewis was likewise requested to prepare and design all necessary interior fixtures, such as lighting, furniture, and so forth, and to supervise colors and the like.

In the interim, the means of financing such a project had to be considered. World War II had not yet ended. The price of building materials was inflated, as well as the cost of labor. Government restrictions made it impossible to begin actual construction. It was, however, thought to be the propitious time to accumulate funds for the eventual building. A special booklet, unique and attractive in design and presenting the plan for the new Supreme Temple, was disseminated to the whole membership of the Rosicrucian jurisdiction in the year 1945. The booklet solicited contri-



butions from the members for this important edifice. It likewise promised that everyone so contributing would receive a certificate acknowledging his generosity. Further, each contributor was given a coupon to sign and return to the Supreme Grand Lodge. Assurance was given that such coupons would be deposited beneath a bronze plaque on the occasion of the dedication of the Supreme Temple and that these coupons would remain there in perpetuity.

Construction

The actual construction was delayed for three years, waiting for improvement in building materials and the possible substantial lowering of costs. Finally, the Supreme Council of AMORC authorized the letting of contracts. Messrs. B. and C. Toney were awarded the general contract on a cost basis with a nominal profit to the builders. The air-conditioning and heating contract was awarded to the Harry M. Barnes Company.

On August 20, 1948, the Emperor turned the first shovelful of soil on the site of the new Temple, while other officers of the Supreme and Grand Lodges witnessed the event.

The temple building is two-storied, is 180 feet in length and 55 feet in width. Its design is after two of the ancient temples of Egypt. The exterior is a reproduction of the Temple of Dendera, in which one of the great mystery schools of antiquity was established. The interior is a reproduction of the processional temple of Medinet Habu, having a central court open to the sky and roofed colonnades flanking two sides. The columns of the inner temple are of the papyrus-reed type with lotus-bud capitals.

The walls of the temple are ornamented, as in antiquity, with exquisite murals in several colors designed after those in the *Book of the Dead* and depicting as well authentic scenes of the life, customs, and mythology of ancient Egypt. Mrs. Diana Bovée Salyer, former staff artist of the Los Angeles County Museum, and a member of the Rosicrucian Order, was selected to direct the staff of artists in this project. For weeks preceding actual construc-

tion, she consulted with Mr. Earle Lewis and then she and her staff worked on the scaling of the original designs to the proper proportions in preparation for the final ornamentation of the temple.

The first floor of the temple building, in addition to the large lodge room, which is 90 feet in length and completely tiled throughout, contains the ancillary or initiation rooms and a spacious lounge with soft lighting. On the second floor is a large recreation room, classroom, the Martinist Temple, and a fully-equipped kitchen. Being windowless, the building is air-conditioned throughout.

Dedication

Actual clearing of the ground for the new Temple began August 24, 1948. Nearly eleven months later, on Sunday, July 17, 1949, at eleven o'clock, a.m., Pacific standard time, the new Supreme Temple was dedicated. On that occasion even nature displayed her most favorable mood, for the day was brilliant but not excessively warm. Members from within a radius of one hundred miles had been invited. So that all might experience a convocation in the new temple on Dedication Day, arrangements were made for the conducting of three convocations. The first, in the morning, was a dedicatory one. The other two were usual temple convocations with brief and appropriate addresses by a presiding master.

When the members entered the temple for the dedication, it was dark except for the murals on the north and south walls. The Shekinah was dark, as was also the East. Further, the Shekinah was bare of all usual ritualistic accouterments. The guardians instructed members to make no salutation to the East before being seated. There was, in fact, no sacred lodge as yet established.

The Emperor, who presided, gave the dedication address and directed the ritual. He told of the transition of the previous temple but stated that its sacred elements were to be immortalized, to have a new birth in this, the new Supreme Temple. He then stated that the processional, which was about to begin, was traditional and was being

patterned after the ones described in the Corpus Hermeticus and in the records of the Rosicrucian archives as well.

At his signal, the processional of officers, numbering over fifty, entered in full and colorful regalia, led by torchbearers carrying lighted torches. The whole company of officers was chanting "Ad Rosam per Crucem" as it entered. Slowly they proceeded down the north and south sides of the temple, the two lines walking abreast of each other. In accordance with the cosmological theme—that is, the ontological conception of the universe—each of the four primal elements, fire, air, water, and earth, were consecrated and their esoteric meaning explained. For the occasion sacred waters from the Nile, Ganges, and Indus rivers were brought from those remote places to be used in the proper consecration of the temple. The symbolism of the stations or the orientation of the temple was related by each of the officers assigned to such stations.

The Colombes in their ritualistic white robes, emblematic of their office, entered in a processional to the Shekinah. Several of their number ascended separately to the Shekinah platform and then placed on the altar a sacred accouterment which had been removed from the former temple, such as the candlesticks and the golden orb. This depicted the continuation, the immortality of the spirit and soul of the old temple. The remaining Colombes, individually, placed rose petals in the golden orb on the Shekinah to depict the intangible elements, those things not made of wood, stone, or any other substance, which make up the soul of the Supreme Temple. As these were deposited, the Chaplain told the nature of each of these elements as, for example, sincerity, loyalty, compassion, and so forth.

The final act was the consecration of the temple by invoking the Divine Mind at the fifth point of the lodge, namely, the Shekinah. The Imperator, followed by the Supreme Colombe, approached the Shekinah. Ascending to the altar, he requested all to aid in hallowing the premises by a concentra-

tion of their higher selves, to the Shekinah as a focal point. To assist in making the Shekinah the focus for their thoughts, he directed that the Supreme Colombe light a single taper upon the altar. The Imperator then commented that it was most appropriate that the invocation or blessing upon this occasion—that is, the calling forth of the Cosmic power—be by the late Imperator, Dr. H. Spencer Lewis. A recording of Dr. Lewis's voice, which had been made years before, giving the invocation, was then reproduced. Following the invocation and while the lighted taper was on the altar, with the members directing their thoughts in that direction, from out of the seeming space of the temple came the soft strains of *Ah, Sweet Mystery of Life*.

Upon returning to the East from the Shekinah, the Imperator called upon the supreme secretary, Frater Cecil Poole, to address the assembly. Frater Poole acknowledged the contributions of the fratres and sorores throughout the world. To comply with the promise of the Order, he then requested the grand secretary, Harvey Miles, and the grand treasurer, James R. Whitcomb, to bring to the Shekinah the old chest of the late Imperator, Dr. H. Spencer Lewis, with its symbolic designs, in which were all the coupons signed by donors. These coupons were then ceremoniously deposited in the platform of the Shekinah. They were sealed within it for posterity, by the adjusting of a bronze plate atop the aperture. This plate carries a memorial tribute to the fratres and sorores for their kind aid.

The supreme secretary then invited the grand master, Frater Rodman R. Clayson, to the East to address the assembly. Frater Clayson acknowledged the many kind services of fratres and sorores who had assisted in the final preparation of the temple by the giving of their skill and labor. Most of these members served without remuneration and those who were on the staff served beyond the hours for which they were compensated. Frater Clayson likewise paid tribute to Mr. Earle C. Lewis for his architectural designs and to the staff artist, Mrs. Diana Bovée Salyer, and her assistants, and also to Frater Alfred Williams for his mechanical

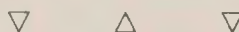


supervision and for his meeting and solving the many complex problems in connection with the construction. He acknowledged the fact that the contractors, Messrs. B. and C. Toney, took more than a contractual interest in the project. He also expressed appreciation for the technical help given by Frater James R. Whitcomb and for the designing of the public-address-and-music system by Frater Erwin Watermeyer. Particular mention was made of the magnificent sculpturing of two figures which were placed in niches in the lounge. These were executed by Frater E. Albert Silva of Hollywood, California, and are copies of original Egyptian pieces. One of these is an Egyptian Kheri Heb or high priest in an attitude of supplication and the other is a figure of the hawk, symbolic of Horus.

The Imperator closed the convocation, as the East, which has a diorama depicting a vista of the Nile and the golden cliffs of the west bank, showed the sun gradually changing to a moonlight scene with vivid and impressive

realism. In solemn procession, the officers retired at the sound of the great gong being struck twice, and the dedication was finished. It was now an event in history.

The previous Supreme Temple has gone through a complete transition. Half of its former area has been converted into an art gallery for itinerant exhibits of renowned artists, in line with the Order's cultural contribution to the community of San Jose. The other portion of the temple is reserved for administrative use. There is nothing which remains to recall the temple's former glory, for that which brought happiness and inspiration to members, its atmosphere and personality, are all reborn in the new Supreme Temple. The former temple, had it remained as it was, would have been placed in a secondary status, which would have dimmed the dignity of its once sublime place in the consciousness of all members who had previously entered its portals.



OUR COVER

On the cover of this issue of the *Rosicrucian Digest* is a *natural-color* photograph of the interior of the recently dedicated new Supreme Temple of the Rosicrucian Order, AMORC. It is a view of the lodge room, looking toward the East. Members assemble beneath the roofed colonnades. The center simulates a court open to the night sky. In the East there is a diorama representing a view of the Nile, with the golden cliffs rising above it and with temples at their base. The scene is illuminated by a most impressive reproduction of a crescent moon and stars. The Temple is designed after the ancient Egyptian Temple of Medinet Habu. The diorama scene was created after photographs taken in Egypt by the Rosicrucian Camera Expedition.

Rosicrucian Temples or lodge rooms are in Egyptian architectural design for the sole purpose of commemorating the traditional origin of the Rosicrucian Order in ancient Egypt. In such lodge Temples, reminiscent of a past civilization, Rosicrucians study the most *modern* disclosures and revelations, both philosophical and scientific, of natural and Cosmic laws. The architectural design is also symbolic of the continuous search for *Light* by man, down through the centuries.

Esoteric Psychiatry

By V. CHARON, M.D.

The author of this article is a physician of wide experience as well as a researcher in the medical field. He is a member of the Rosicrucian Order, AMORC, and has also made an intense study of the Hermetic philosophy.—EDITOR.

IT CANNOT be denied that a good psychiatrist must possess universal erudition of a sort which necessarily includes extraordinary knowledge in mystic tradition. He must needs be well versed in every ramification of practical psychology, both traditional and modern. A powerful will, an enlightened intellect, utmost sensitivity and esoteric wisdom should be his own to cope with complicated cases. He must be able to heal not only phenomenally but finally. And at last, no atom of prejudice should dwell in him who is to travel through the horror-ridden abysses of another man's Amenti, or subconscious realm.

Now, dismissing preliminaries, it seems evident that a good part of mental disorders may be traced back to acquired injuries, heredity, excesses; and even physical causes cannot be ignored. However, the explanation of most cases is impossible solely by these and a satisfactory treatment through them is not achievable. It is equally true that the medicinal treatment of mental diseases is very much short-ranged. We can at best regulate inception of phenomena by it, but the ultimate elimination of the evil may be reached only in superficial or easy cases.

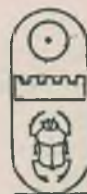
A treatment of the complex cases demands quite other methods and a rather unorthodox therapy on the part of the alienist. One who intends to be the savior of living corpses in asylums for the insane must be a chemist, an



internal specialist, a neurologist, psychoanalyst, yoga practitioner, hypnotist, symbolologist, astrologer, alchemist, magician, and historian, all in one person. One whose intellect is bound up and not synthetic, who is dominated by different dogmas, religious or scientific, whose sexual life is chaotic and unbalanced, should never enter the path of the weird empire, where every case is divergent from the previous and where the guardians of darkness gorge on the weak.

An adept psychiatrist should know man's Cosmic essence, its connections with the Universe, the threefold nature of everything, in order to be able to expound the secret of the macrocosm of the microcosm—and to feel out analogies in man and the Cosmos, for the Cosmic principle inherent in man is everlasting. Around the seed of his essence, matter condenses, whirls, realizes or releases so that the idiogenetic kernel can produce always new variations from out the potentials of life and death, from light and darkness. This immortal kernel is not identical with the ego, the mortal personality, which during the journey of life within a terrestrial period, as through the course of racial incarnations, changes and transmutes itself.

The overself in our mental organization is that part which carries inside itself the history of the whole Cosmos. A real physician of the soul must delve back into this point, if he wants to



touch the levers of all hidden forces in the make-up of his patient. Here alone can he get acquainted with the mystical names of the demons which keep his subject obsessed. The deep sea of man's primeval Cosmic experience is an immense one. The human body holds in every one of its cells events of millions of years, containing, besides individual engrams, the universal knowledge since the time of the spiritual force's entering into matter. Terrible *fossilia* lie hidden in it; antedated cataclysms, individual and collective memories of the past bequeath themselves with the matter received from our parents. A great biologist once said "matter is the memory of the universe," and he was right.

The incalculable variations of life's planes—and we have no suitable words for them—can be expressed only by the symbolic language of prehistoric myths or by hieroglyphics of a higher inspired vision. Indeed, if we realize even a small part of the invisible matter which revolves, pulsates, rebels, threatens, inspires, exalts, shoots dark ideas, fosters cancerous tissues of anti-social instincts in the unconscious and above it, we begin to understand the scope of the gigantic task that a psychiatrist must tackle in order to heal.

If a psychiatrist opens the doors of Hades without the profoundest erudition about the nature of the energetic configurations likely to be met there, he only increases the number of leaks through which the deluge of the nether world will inundate the surface of our world. One thing is sure: he would not heal but destroy. A psychiatrist would do no good for a patient by releasing inhibitions and setting up no insulatory concepts.

Of course, psychoanalysis of the Freudian sort has its drawbacks, too. Suppressed sexual desire and a repressed domination instinct in a collision with a moral ego may be the cause of diseases or tragedies ending in nervous breakdown. On the whole, however, they cannot explain life. Very often, by displacing the shackles of passions in our soul, we bring about a much greater evil than the earlier state of affairs. Deliberation and releasing of the inhibitions in itself does no good.

We must distinguish between constructive and destructive limitation. In the end, our moral character and evolution are based upon constructive inhibitions.

Twelve Axioms

There are certain axioms, without the acceptance of which, at least in principle, no satisfactory treatment of the complex cases is possible. They are the following:

1. Behind every material organism, psychical forces hold the levers of its mechanism.

2. Every visible form and function is an objectification of invisible energetic factors.

3. Psychical functions may be expressed best by a special symbolic algebra.

4. Human ego has a transcendental substance. This substance survives death of the physical body.

5. The teaching of Eastern reincarnation is a fact provable by special methods of individual psychology.

6. Human anatomy is not ended with the frame of the physical organism, but above it at least three higher vehicles are operative.

7. These higher vehicles, of which we suppose three sorts, are: the etheric body, being an exact double of the physical organism; the astral body as a seat of sensory experiences and feeling; and the mental body, ruler of the intellectual functions, abstractions, symbols, Cosmic connections.

8. All three superorgans have their special structures and possess means to accumulate experiences in their characteristic way.

9. The etheric body is a reservoir of energetic and vital complexes. The role of the astral body is defined by the taking up and conducting of sensual impressions and feelings. The mental body piles up abstractions, formulae, symbols, laws.

10. The three higher organs contain experiences of previous incarnations, but every engram is respective of its seat, in a different state of aggregation.

11. Even the physical body is a bearer of hyperindividual memory, but this comprises only attributes of the collective unconscious in man. Here is the store of Jung's archetypal ideas and that of early biology's memory of the

cells. This is the container of racial complexes, of evolution and the phylogenetic past.

12. Man's Cosmic being has a moral significance. The aim of life lies in the development of certain ethical and psychical qualities. Mental diseases are such functions, or biotic forms, through which there is the attempt to attain the desired attributes within the shortest time.

This last, or 12th, item of the axioms gives the secret key to mental diseases. To make matters more comprehensible, we shall have to go into detail about the real nature of inhibitions, the part they play in the evolution and formation of the human soul.

Psychiatry could very well be named the science of inhibitions. If we study the history of man's psyche, considering all the features which distinguish men on a higher social and spiritual level from primitive tribesmen, we must find that the difference between them lies at first in the quantity and quality of their limiting concepts. The moral ego of a cultured intellect is complex, originating from the refining filtration of inhibitory series.

In mental disorders, a part of these complexes are out of order or quite undeveloped, and at the same time a compensation group of ideas is pathologically strengthened. The seat of pathologic factors may be in any of the three higher vehicles. Pleasant or unpleasant experiences of previous incarnations remain fixed in latent form and in special cases cause strong tension. They break through the threshold of consciousness at the provocation of external circumstances. It is evident that a successful treatment of these curious examples is only possible on their own plane of existence. To every one of the superorgans a different sort of treatment answers or corresponds.

Three Therapies

The pathologic forms may be classified into three groups. The categories and teachings of psychiatry up to now are made illusory by the evolution of individual psychology, so we should try to set up new ones.

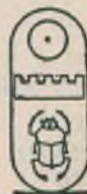
The first group of psychopathologic forms consists of cases of physical in-

juries and aberrations. These are treated on the physical plane with the aid of chemicals, operations, and technical expedients. These may be effectuated by any well-versed doctor.

The second group of pathologic forms corresponding with the astral plane is rather complicated and contains mysterious cases, beginning with plain neuroses and continuing to the darkest descriptions of mental diseases. Here we already meet with examples of astral traumas or injuries of the astral body and mental osmosis of experiences and personifications of another incarnation. This latter might perhaps be better compared to the interference of unwanted radio stations because of an inefficient receiving set. Many forms dealt with later in a special part, like that of the nervous disorders, agoraphobia, [fear of open spaces] fear of fire, fear of knives, of blood, water, animals, and so on, have their origin in incarnations of the transcendental past. The patient is tormented and held captive in the prison of his former life. Such a patient is constantly infested by centers of sick memory in the state of decomposition pouring from the astral plane.

These cases need the presence of an occult psychiatrist, experienced in incarnation horoscopy, esoteric symbology, and hypnosuggestive science; or, in other words, they necessitate an *adept* physician. This extraordinary diagnostician must, first of all, decipher the threefold hieroglyphics of his patient. Man is a living symbol. His words may guise many things, but the constitution, cranium, physiognomy, lines, writing, complexion, voice, gesture, hand, and date of birth betray all secrets of his mental frame to one who can solve the meaning of these threefold emblems. Therefore, symbology is a basic pillar of esoteric psychiatry, just as indispensable helpers are astrology, astronomy, and astrophysics [wisdom of the stars]. These faculties constitute an integral whole as the analogy of the three planes within man.

A horoscope cast for a single life is insufficient to state an astropsychologic diagnosis, because, as we mentioned before, man's life did not start with birth on the physical plane. In the cells of



his organism and in his soul and spirit, he guards timeless memories. Inhibitions or phobias very often have their roots in the transcendental strata of abysmal depths. Thus we must set up an incarnation horoscope after Hindu or Tibetan pattern, in order to gather information about the focal point of the illness of our patients.

After a profound astromental definition of the subject, which unavoidably covers all details of personal weaknesses, virtues, energetic components, inflamed parts, mental ulcers, and passions, we can begin a careful treatment. The success of this depends to a high degree on the patient's moral character and intelligence, on how far he is capable of accepting a new point of view which is likely to release his nameless fears and anxieties. *As long as the physician of the soul cannot give transcendental sight or Cosmic consciousness to his patient, he only applies phenomenal treatment, represses but leaves completely untouched the real pathogenetic cause.*

During the course of treatment not a single symptom should crop up, the meaning of which would be doubtful to the adept giving treatment. One weak point would be more than enough to refute his entire system of healing. The descension to the nether world of the unconscious ego was always a great original mystery. The neophyte was always accompanied by his master who knew every turning point of the depths and was in possession of the magic names of the obsessions ruling in the realm of Hades. Man can gain a whip hand over his obsessions if he concentrates, invokes, and illuminates them, probing into the secret of their being.

This is the essence of the releasing mantra whereby distorted catabolisms may be annihilated. All religions contain legends, speaking about the descension of gods, goddesses, messiahs and saints into the nether world, after which the reascending one emerges in an elucidated splendor to the surface of our objective world. Down, below the threshold, he awoke to know his Cosmic past. The future can be saved only on the ground of the past. This is a titanic test. Therefore, however strong and well-trained the character of the neophyte had been, the masters in Egypt

did not let him go alone to descend the seven-graded scale—which meant seven strata of the mind's deepness. A hierophant guided him through the regions of Cosmic reality, wandering over the wild waters of the soul's underworld.

The Country of Unconscious Memory is a province full of glaciers and deadly morasses. In this labyrinth no one could find his way without the help of Ariadne. Once fallen down or encircled, no man can regain freedom if a heavenly envoy does not lead him up again. The one whose mind is lost in this conscious or unconscious experiment becomes a sleeping frame. Other men see him, thinking to have him among them, but he is not there; he is absent. Immeasurable distances of a hoary past have taken him prisoner and separated him from us.

The third class of pathologic forms has its cause on the mental plane. These are the so-called illusory unions; misrepresentations of the imagination, the identifications of an imperfect personality with the external projection of a spiritual titan. This is always a refraction of real mystic union, being only the shadow of the right thing. These cases show tragicomical messiahs, saints, and mad prophets who run about in society carrying with them the infernal torches of fantastic ideas and bitter fanaticism. They may be free or in the care of well-guarded asylums for the insane, living in constant communion with astral larvae. Their burning eagerness for power, a blind desire, or hateful dogmatism had tuned in a false contact when seeking their spiritual ideal or union with the Cosmic self.

Starting toward the inner temple, they arrived with the *wrong train*, that of their ignorance and passionate egoism, at the boundary station of insanity. They did not realize that they were on the wrong train. Some of them indeed remember and identify themselves with their subject of devotion.

Here, the physician, elevated to an adept of transcendental magic, must delve into the patient's third vehicle and try to dissolve the rigid symbol, frozen into a mental idol.

The Cosmic Arbiter

"Soul," says Manu, "is its own witness and refuge. Whenever you say:

'I am alone,' you are before the eyes of the Higher Self, a silent spectator of all your deeds." Manifestations of the Great Initiated ones all allude to the common point that the evolution of soul depends on the verdict brought in by oneself. Man's divine self has, in itself, the indwelling judges ruling over karma. Our unconscious ego contains heaven and hell just as it comprises a manifested and unmanifested God.

This Cosmic Arbiter regards as sins the trespassing on higher moral and mental principles by deeds which in a sinister way debilitate man's connection with the community. The Cosmic Judge determines what sort of failures should be repaired, or what kind of our infirmities, such as voluptuousness, the desire for power, and haughtiness. These may lead to distorted fixed ideas. *In the pools of fixed ideas, powerful, primitive energies find their channels and, in the end, can be directed to act as sublimating catabolisms.*

The Higher Sense Behind Inhibitions

Man's evolution is only possible by the innervation of always new inhibitions. However, in the course of emancipation, higher and higher complexes become rooted in the foreground of our intellectual self. The more primitive instincts and atavistic energies at first get forced behind the threshold of the conscious mind, often changing, even with a well-balanced individual, into pathogenous factors. The instinct of destruction, for instance, mingled with a special unsociable trend, may condense to an evil complex, leading to all sorts of confused states, and may produce neuroses.

In the case of similar disorders, it is absolutely necessary that the physician be a master of symbolic yoga, as dealt with in the chapter about descension into the nether world. Pathogenetic complexes may be solved by the more intelligent patients themselves, with only a little help on the part of their physician. This is the way of cosmo-psychoanalysis instead of mere psychoanalysis.

With less autonomic natures, on the other hand, where the intellect has not an adequate integrity, this role is being taken over by the psychiatrist. As we

have already alluded to in the third paragraph of our axioms, mental functions—also unconscious ones—may be best expressed through symbolical algebra. The figures, signs, and hieroglyphics of this symbolic algebra are known since prehistorical times, being archetypical in nature.

Our evolution under normal circumstances is based upon the domination of supreme complexes over primitive ones. Antisocial instincts are submitted to the guidance of higher ideas. If, however, the capability of constructive integration of our mind by some unknown reason is weakened, this regulation cannot be exercised any more, or must be transposed to another plane. But, constructive ideas on a different plane than their own become pathogenous factors and an esoteric psychiatrist must endeavor to eliminate, dissect, or sublimate pathogenetic complexes.

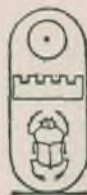
In the therapy we mentioned before, our best method is the system of directed meditation. This connects the unconscious self of the patient with that of the psychiatrist following the path of microcosmic descension.

In this operation we need an armor of esoteric and scientific knowledge which is almost uncanny, because it requires completely developed mystical and magical faculties of the mind. The knowledge must embrace a profound understanding of psychic symbolism, especially those represented by Jung's Mandalas and yantras. On this topic, a very profound work had been produced by Jung, published in Zürich. The title of the book is *Psychology and Alchemy*.^{*} It contains an exhaustingly ample collection of the most important Mandalas, ancient and also modern, the study of which we very warmly recommend to all earnest neophytes of future psychiatry.

Four Cardinal Tasks

Before entering upon a more detailed analysis of pathologic forms, we shall try to collect consequences of the theses accruing from the previous statements.

On the gigantic scale of mental disorders, the number of physically determinable cases, *circuli vitiosae* (vital cycle of the psyche) and injuries, are
(Continued on Page 352)





Discovering New Worlds

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, October, 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



AMONG THE MANY historical events which have distinguished the month of October is one which is celebrated in several countries and is known in the United States as Columbus Day. This anniversary falls on Oct. 12.

The story of Columbus and his discoveries, as reported in the school histories and in the popular encyclopedias, is so erroneous in all important details that were it not for its fairy-story nature, which appeals to the youthful and satisfies adults' longing for adventure and romance, it would have been altered long ago. For many years various uncovered records and historical documents have pointed out the errors in the popular account, but since there is no commercial profit to be gained by revising the story and discarding millions of dollars worth of books, the whole fictitious story of the life and death of Columbus remains.

There is ample evidence in records still preserved in Spain and Portugal, and in some museums throughout the world, to prove that Columbus was not a poor man, nor a mere adventurer seeking only certain commercial or mercenary benefits for his people and others. His name was not actually the

one that is attributed to him, nor was he of a family whose humble position in the world supported the other elements of the romance.

Columbus was the son of a man who had been knighted, whose heraldic arms were recorded in several countries, who was learned and highly respected, and who held not only a high social position but a very close contact with royalty. The son, too, was knighted and inherited the heraldic peerage of the father. He was learned not only in the art of navigation, but in many sciences, and particularly in ancient sciences and mystical arts.

It is generally overlooked by historical writers that Columbus was the author of a number of books on mystical philosophy, having naught to do with navigation; these books are still in existence and preserved. Of importance to us is the fact that he became a knight of the Order of the Temple, an affiliation of the Rosicrucian Brotherhood, and like many other eminent mystics and philosophers who had been admitted to the knighthood of the Temple, he wrote and left as a heritage a number of manuscripts in mystical cipher. For over a century, researchers have been puzzled by the mystical emblems and signature which Columbus added to his regular signature on the

personal records of his journeys and discoveries, and which have been preserved for posterity. However, as soon as one becomes acquainted with his real name, his former place of residence, his affiliations and interests, the mystical emblems attached to his signature, his cipher codes, and his other writings become understandable.

Furthermore, Columbus did not arbitrarily decide to make an adventure on the seas for the purpose of finding a shorter and better means of international trade, or for commercial purposes at all. The records, which we have seen, plainly indicate that he was selected by the Knights to carry out an ancient, mystical decree of the brotherhood of the Knights of the Temple, looking toward the establishment of a new Jerusalem in the Western world.

Columbus Knew

We have called attention to the fact that it is untrue that the scientific men at the time of Columbus were unaware of the earth's true form, and that the incentive prompting Columbus to make a voyage into the "unknown seas" was to prove a particular theory of some kind. There is evidence that even in the tenth century, Alcuin, the mystic philosopher and teacher, possessed a globe representing the form of the earth with continents marked upon it. Tradition records how the mystics of Egypt also left evidence in the Great Pyramid showing all the continents on the face of the earth as they now exist with various signs and symbols allocated to them. At any rate, the writings of Columbus reveal that he knew positively what he would find on the other side of the Atlantic Ocean. His writings prove, furthermore, that he contacted the mainland of America long before the incident that is recorded in the popular histories. The letter and record that he prepared for the Queen of Spain were intended to satisfy the commercial and mercenary demands of the state and its people. The record kept by him, carefully signed and sealed, revealed his other and earlier contacts with several points of the North American continent, and the purpose of them.

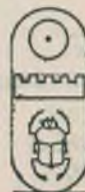
But all of this is a story that will be told some day in book form when the

time is right. We have referred to it a number of times vaguely in order to establish the fact that this knowledge regarding the real explorations of Columbus is known and has been examined.

As we have said, Columbus and those who fostered the original plan for his journeys sought to carry out an old mystical decree to establish a new Jerusalem in the Western world. This had nought to do with the Jerusalem of Palestine, but it was in keeping with the ideas promulgated several centuries later by Sir Francis Bacon in his book, *The New Atlantis*. In fact, what Bacon wrote was merely an extension of the original plans which were familiar to Columbus, and many others; and when the Rosicrucians first came to America in 1694, they carried out a second coming to America of the spirit of the new Jerusalem.

As centuries have passed we have come to learn what the mystics of antiquity always knew, that there is within man and within his consciousness and within the reach of his psychic and physical faculties a greater world for exploration than this poor old earth has reported to all of the venturesome travelers of the past. There are new worlds and greater worlds to explore and to conquer, and most of these are in the heart and mind of man himself. Another greater world lies just above us in the Cosmic space. No dangerous adventures are necessary, nor is it required that huge ships or mechanical birds of the air be employed for man to explore these greater worlds. Man has as a birthright the ability to reach to the greatest heights and the greatest depths, the inside and the outside of the whole of the universe.

The richest rewards that have come to mankind throughout all the ages of civilization have come as a result of explorations in the mental and spiritual world of man as compared with all of his ventures in the material world. The greatest asset of life is life itself, and the second gift of God is the ability to comprehend and understand, to achieve, to master, to attain. In the processes involved, however, lie the many fields of investigation, research, and exploration. Every minute and hour spent by



man in sailing the seas of life during contemplation and in delving into life's mysteries, studiously and analytically, bring him untold benefits which all the wealth of the world cannot buy nor take away from him.

Therefore, while we are celebrating Columbus Day and letting our thoughts turn toward the marvelous changes that have come into the Western world through the so-called discovery of America, let us ponder for a few moments upon the greater achievements that have been accomplished by those who have explored man's inner nature, and the benefits that have come through our discovery of God, His spiritual laws, and the Divine principles of life.

Other Anniversaries

Another important anniversary during the month of October is that which may be celebrated on the 17th of the month, for it was on this day of the year 1927 that the first passenger crossed the Atlantic in an airplane, thus showing how man can conquer other domains than those that are on the earth. The gradual mastership of the air is one of our present-day feats, and some day will constitute an interesting and important point in history. We find that the 27th of the month is the anniversary of the birth of Theodore Roosevelt, the really great American, born in 1858. The 16th of the month is the anniversary of the unfortunate execution of Marie Antoinette in 1793. Sarah Bernhardt was born on the 22nd

of the month in the year 1844. It is ridiculously claimed by certain ecclesiastical histories that on the 28th of October, 4004 B.C., Adam, the first man was born. This strange statement was officially established in the British Empire by an act of the British Parliament. Also, on the 28th of the month we have the anniversary of the unveiling of the Statue of Liberty in the year 1886. And this is the month in which the so-called Indian Summer of the United States gradually manifests itself if we are to have any Indian Summer at all. Students and those interested in schools and universities of learning will be interested in knowing that on the 20th of October in 1896 the so-called College of New Jersey celebrated its 150th anniversary and adopted its new name of Princeton University. . . . Harvard University held its first commencement on October 9, 1642. . . . It was on the 15th of October, 1582, that the Gregorian Calendar was adopted with all of its fallacies and inconsistencies, and yet we hesitate to make the proper changes because of the many routine matters that would be disarranged or disorganized by a change of the calendar.

At the end of this month we have the old mystical holiday called *Hallow-e'en*, thus bringing the month to a close with the beginning of a number of seasonal holidays that will keep us busy, and perhaps keep us happy until the first of the new year.

FOOD FACTS!

What to Eat—and When

"Mind over matter" is a necessary foundation for health. Your moods, temperament, and *thoughts* can and *do* affect digestion. Are you overweight—or underweight? Appearances, even what the scales read, are not reliable factors in health. Your age, sex, work—all these factors determine whether your weight is right or wrong for YOU.

Have you an allergy? Learn how foods affect you hours after eating.

The author of this book, Stanley K. Clark, M.D., C.M., F.R.C., was for several years staff physician at the Henry Ford Hospital in Detroit. He is a noted gastroenterologist—specialist in stomach and intestinal disorders. Dr. Clark's insight into mysticism makes his advice doubly helpful to you.

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**The
Rosicrucian
Digest
October
1949**



FOYER. As one enters, he is confronted with a soft light emanating from a recessed ceiling light well. This is surrounded with symbolic figures of the Egyptian zodiac. The walls are lined with five panels of scenes in a myriad of colors, depicting the arts and crafts of Ancient Egypt. These are accurate reproductions of scenes on the tombs of the nobles.



THE LOUNGE. A portion of the huge lounge, looking toward the foyer. The square column in the left foreground with lotus-leaf stalks is a copy of an original from the Karnak Temple, Egypt. The chariot on the two half-walls is from a tomb decoration.



THE SHEKINAH.

To Rosicrucians this is the fifth point in the temple or lodge. It is revered because of its traditional and mystical importance. In all ritualistic convocations, this altar depicts Divine Omnipotence.



THE SOUTH. View of the inner temple, the lodge, looking East and showing the South station (on right) at which officers preside during ritualistic convocations. Through the East or portal in the distance, one sees a diorama depicting the Nile with the Theban Hills in the background.

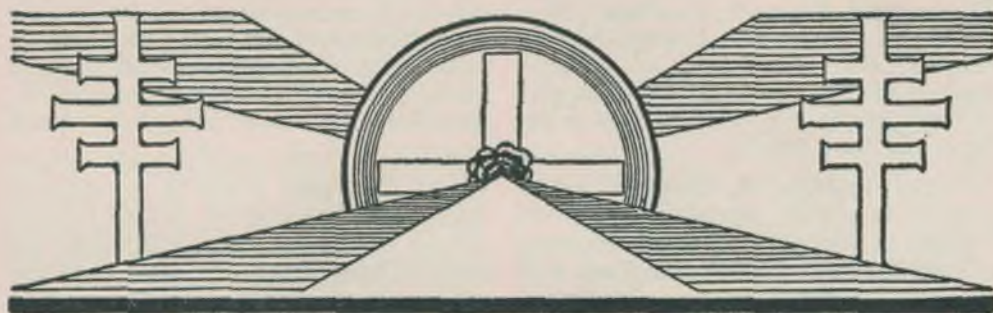


LAYING ON OF HANDS. One of the exquisite murals in many colors which adorn the walls of the inner temple or the lodge proper. Reproduced from an ancient work, it depicts the conferring of authority and the transmitting of curative powers.



OUT OF THE PAST. Like a vista of Ancient Egypt, is this temple with its varied lighting effects simulating moonlight beneath an open sky. Members are seated beneath the roofed colonnades. The walls behind

the authentically designed papyrus-stalk and lotus-capital columns have beautiful murals, softly lighted. Each depicts the traditions and mythology of Ancient Egypt and tells an ages-old story.



The 1949 International Convention

By RUTH FARRER, Convention Secretary



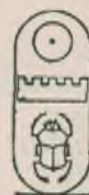
THROUGH the minds of many of the nine hundred and fifty-eight member-delegates who gathered to attend the 1949 Annual Rosicrucian Convention, August 14-19, ran questions such as: Where is the new Supreme Temple building, and what is it like? In the accumulating crowd on Sunday, cameras were numerous—professional cameras and simple kodaks, many of them busy recording pictures of beautiful Rosicrucian Park and especially pictures of the newly completed Temple.

To the waiting members who had assembled in Francis Bacon Auditorium for the opening features of the convention, Frater James French, of Minneapolis, grand councilor for the Mid-western States, acting as Temporary Chairman, called the convention to order. He introduced the Emperor, Ralph M. Lewis, who welcomed the conventioners and spoke on the subject: "A M O R C—Past, Present, Future." Showing the influence of Rosicrucian history in shaping our teachings, policies and thoughts, he traced our history through the period of traditions and legends on down through recorded history. He spoke of the legend of Osiris and his murderous brother, Seth; of the story of Ptah, the "architect of the universe"; and of the life and works of Amenhotep IV.

The Emperor continued, speaking of the early labors of Dr. H. Spencer Lewis; he related how Dr. Lewis had worked alone at first, later engaging the help of Fraters Morphier, Kiimalehto, and others. From the first formal establishment of Rosicrucians in America, at New York City in 1915, the work of the Second Cycle of the Order's activity in this country began, leading to the present development of the Order, the present Grand Lodge now located in San Jose, California.

Following this address, the permanent Chairman of the convention, Dr. J. C. Guidero, of Los Angeles, California, took the gavel. Dr. Guidero has long been a member of AMORC and was, in fact, one of the original members of Hermes Lodge in Los Angeles. He welcomed the delegates and announced as his helper, Frater George Fenzke, of Chicago, Illinois.

Continuing with the evening's program, the Chairman introduced the officers of the Order. Frater Cecil A. Poole, supreme secretary, greeted the members and commented on the many lovely floral pieces appearing in the Auditorium and also in the lounge of the Supreme Temple—the gifts of individuals, lodges, and chapters throughout the world. These special tributes arrived to express pleasure in the completion of the new building. Then followed the presentation of the other members of the Board of Directors, the governing body of the Order: Mrs. H.



Spencer Lewis, president of Rose-Croix Therapeutic Research Institute, Mrs. Ralph M. Lewis, and Frater Orlando Hughes, who also served as superintendent of the beautiful buildings and grounds where the visitors spent a delightfully busy week.

Frater Rodman R. Clayson, grand master, was then introduced. He reminded the delegates to make the most of their week at Rosicrucian Park and spoke of conventions as being great home-comings, as well as occasions for asking questions relative to the Rosicrucian studies, for opportunities to have interviews with the officers, and other privileges. Also, introduced were Frater Harvey Miles, grand secretary, and Frater James R. Whitcomb, grand treasurer.

Greetings

Letters of greeting were received from: Soror Jeanne Guesdon, grand secretary of the Grand Lodge of France; Frater Jan Coops, grand master of the Grand Lodge of the Netherlands; Frater Emanuel Cihlar, AMORC representative in Vienna, Austria; and from the Indonesian jurisdiction. Greetings in the form of cables arrived from the Alden Chapter in Caracas, Venezuela; from several members in Germany; the Vancouver Lodge in British Columbia; from Frater G. A. Pardo, grand counselor for the Order in Central and South America; from Frater Albin Roimer, grand master of Sweden, and from a number of individual members both in America and foreign lands—all attesting to the world-wide nature of the Order.

Daily Features

Under the guidance of the instructors, special class groups met in the Supreme Temple and the Francis Bacon Auditorium, to listen to lectures and discussions pertaining to the teachings. Each day's class discussion was devoted to the members of certain degrees of attainment and included experiments and open forum question periods. Similar class periods were held in the Spanish language by Frater J. A. Calcaño, Director of the Latin-American Department of AMORC.

Many took advantage of the various science demonstrations given in the amphitheatre of the Rose-Croix Science building and the demonstrations and lectures in the Rosicrucian Planetarium, conducted by Frater Floyd Newman.

Drawing from the archives of the Order such rare books as Sir Walter Raleigh's *History of the World* (1614), Frater Joel Disher, of the Literary Research Department, explained their significance on several occasions when members gathered in the Rosicrucian Research Library. On other occasions, he displayed and explained important documents and letters authenticating the Rosicrucian Order in America and its relation to the F.U.D.O.S.I. Other official correspondence was also on exhibit.

Program Features

Music lovers found several programs and informal periods of musical entertainment. On Monday afternoon, Frater Johan Franco, of Virginia Beach, Virginia, presented an unusual program of vocal and recorded music composed by Saint-Germain, the result of Frater Franco's personal discoveries and recordings. On Thursday evening, Frater J. A. Calcaño, gifted Venezuelan composer-conductor, and Director of the Latin-American Department, played in a piano concert, with his usual skill, numbers from Bach, Chopin, and Debussy. A member of the American Guild of Organists, Frater Iru Price of San Jose, played a number of inspiring organ selections. Two informal variety musicales were held, including numbers on the theramin by Soror Willamary Aszmann, accompanied by her mother on the Solovox; the eye-defying magical tricks of Frater Fred Forster, talented inventor from Bridgeport, Connecticut; vocal solos by Frater Churchill Jackson of San Jose, by Soror Caroline Pettifor of Saskatchewan, Canada, and by Colombe Nancy Bissett, of Los Angeles; a Chinese dance by Soror Barbara Ream, of San Jose, California, and other numbers.

On Monday and then again on Friday, Frater Jay R. McCullough, Curator of the Rosicrucian Museum, addressed the members congregated in the

Museum. His first address, "Egyptian Mystical Symbols," featured the exhibit and explanation of symbols used in the ancient mystery schools. These included the Ankh, or key of life, and the Ded, or symbolic backbone of Osiris, which was raised by the priests at the time of the dramatic portrayal of the resurrection of Orisis from the dead. In his Friday address, "The Journey of the Soul," Frater McCullough explained various conceptions man has held of his soul's journey through life, transition, and probable future existence. He commented briefly on various mystery-school ideas relative to the journey of man's soul from its pristine spiritual or divine state down through matter, and on his integration back into the divine.

The purposes and services offered by the Sunshine Circle, or AMORC welfare agencies, were explained by their Director, Frater J. Duane Freeman, in an address given in Francis Bacon Auditorium on Thursday morning. Utilizing the Recreation Room on the second floor of the Supreme Temple building on Thursday afternoon, Frater Freeman addressed members interested in the activities of the Junior Order of Torch Bearers, explaining their purpose and that of the Rosicrucian Child Culture Institute. On several occasions, members gathered in the art room of the Science building to see exhibits of the work done by the Children's Hour, a project designed to study the use of eurythmics, voice expression, and color appreciation in the training of small children. The theme of this enterprise, self-realization and expression, was explained in detail to the visitors by Soror Alice Appell of San Jose.

Mindful of the interest of many mystical students in Rosicrucian methods of healing, Dr. H. Arvis Talley, physician of the Rose-Croix Therapeutic Research Institute, in his lecture, "The Rosicrucian Health Technique," elaborated on healing methods and pointed out certain features of this work.

On Monday evening, Frater Erwin Watermeyer, of the AMORC Technical Department, addressed the members in the Auditorium on the nature and use of color. He demonstrated the propagation of light waves, ocular spectrum, and the wave bands of color. With

prisms and other equipment he brought out little-known facts about mixed colors and their importance to mystical students.

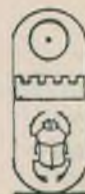
The "mystical allegory" of this year's convention was entitled "The Eternal Rose," and was presented by Frater Erwin Watermeyer on Tuesday, and Wednesday evenings. While not in the form of a play, it was an unusually beautiful and dramatic presentation of the mystical and occult elements concealed within the symbol of the Hermetic Rosy Cross. The material was gleaned from several sources and was used in a new and unique art form developed by Frater Watermeyer himself, employing color, music and unusual lighting effects, as well as prose and poetry. Through these means, the occult and Rosicrucian principles were presented in a manner which the audience found deeply moving.

Investigating and explaining the meaning of ritualism, the Supreme Secretary addressed the convention on Tuesday evening. (A repetition of his address was given on Wednesday evening for those members who had not heard the program on Tuesday.) He traced the roots of ritualism from its origin in the natural aptitude of man to express himself through dramatization and its symbolic meanings.

The grand master, Frater Rodman Clayson, also addressed the delegates on Tuesday (and also on Wednesday) evening, on the subject: "Understanding the Rosicrucian." He spoke of our striving to become able to reflect to others inspiration, consolation, strength of mind, and the desire to achieve greater accomplishments and higher ideals; he further pointed out the need for mystical students to be consistent and to create a clear and reasonable opinion of the Order in the minds of strangers.

On Wednesday afternoon, Frater Joel Disher lectured on the "Art of Living," a summary of practical and happy living, explaining the true source of this happiness.

Thursday night was "Imperator's Night," a traditional feature of Rosicrucian conventions. The Imperator's subject this year was that of auric emana-



tions and the mystical principles involved in their creation and purpose. Giving words of encouragement to those who had not been satisfied with their success in certain fields of Rosicrucian endeavor, he proceeded to conduct a series of experiments to demonstrate these physical and psychical laws. The assembly took part in these revealing experiments; they were aided by special backgrounds and cleverly maneuvered lighting equipment, and many were highly impressed with the results of their concentration.

For the first time in our recent history, a general convocation was held in the Spanish language. Frater Cecil A. Poole, supreme secretary, addressed this conclave in the Spanish language. Frater Fernandez Bas, of the Havana, Cuba, Chapter rose to present to the Emperor a particularly attractive, hand-tooled leather volume from the enthusiastic members of his chapter. The Emperor accepted this charming book, and found within it the autographs of every member of the Havana Chapter. He announced that henceforth, every member taking an initiation in the Spanish language would be asked also to autograph this book and stated how proud he was of the activities in Havana and elsewhere throughout Latin America.

Committee Findings

The hours of work on the part of the thirty or more members forming the official convention committees were indeed justified by their comprehensive reports read to the assembled delegates at the final business meeting on Friday. In summarizing these reports, it appears that they found the financial affairs of the Order—past, present, and future—in excellent condition. After an exhaustive investigation, including a conference with the attorneys representing AMORC, they found that AMORC is ably represented in the recent litigation The defendant (AMORC)

has already applied for a trial and it was commented that it is singular that the plaintiff has made no such motion. A trial date has not been announced only because of a crowded court calendar in this State. The general methods and procedures of the organization were found to be quite satisfactory. The suggestions of the Resolutions and Adjustments Committee were filed for careful consideration by the Supreme Grand Lodge.

Post-Convention Activities

The First Temple Degree Initiation was presented in the Spanish language with a full complement of ritualistic officers as the high light of special, post-convention activities. Some forty of the Latin-American members enjoyed this experience.

Honorary initiations into the Associate Degree of the Traditional Martinist Order were given by the local chapter, or heptad, during the afternoon. Like AMORC, the Martinist Order is affiliated with the F.U.D.O.S.I., the federation of authentic initiatic and esoteric orders, and has its North and South American headquarters at Rosicrucian Park. As an entirely new feature, this honorary initiation was presented in the Spanish language as well, by specially chosen ritualistic officers.

In this report, we have tried to show the diversity of attractions which constitute a Rosicrucian convention. Make 1950 your *home-coming* year. Attend the International Rosicrucian Convention next July and enjoy these many features. You will find the class review periods of interest and a stimulation to your efforts throughout the coming year; you will enlarge your vision of the work accomplished by the Order; you will add to your knowledge, and you will enjoy your associations with other members in all degrees and from every corner of the world. By planning early to join hands with us next year you will secure for yourself many happy memories for the years to come.

*The
Rosicrucian
Digest
October
1949*

NINTH DEGREE INITIATION

The Nefertiti Lodge of Chicago, 2539 N. Kedzie Avenue, at Logan Square, will confer the Ninth Degree Initiation upon those eligible on Sunday, October 16, at 3:00 p.m.

A.M.O.R.C. Director Passes Through Transition

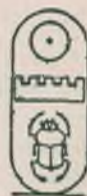
ORLANDO HUGHES, member of the Board of Directors of the Supreme Grand Lodge, was raised to higher initiation at the age of sixty-four years on Thursday, August 25, 1949. Frater Hughes was suddenly stricken on the concluding day of the International Convention for which he had labored to make it a success.

Becoming a Rosicrucian member in the year 1930, he ardently devoted himself to the studies of the Order. In his personal life he had applied the principles, which he had learned, to various humanitarian endeavors. His devotion and understanding of the Rosicrucian philosophy resulted in his appointment as Grand Councilor for the Midwest Section of the United States.

In 1945, Frater Hughes established residence in San Jose, California. He was further honored at the time by being elected to the Board of Directors of the Supreme Grand Lodge of the A.M.O.R.C. He likewise assumed the duties of Superintendent of the Buildings and Grounds at Rosicrucian Park. His efficiency was evidenced in the excellent appearance of the physical properties of the A.M.O.R.C. His character was manifested in the respect and admiration shown him by his associates.

Frater Orlando Hughes was a retired United States Army colonel. He served in the Philippines in his youth. He was a commissioned officer in the field artillery during World War I. In World War II, he was a member of a military court and engaged in secret service work. He leaves a wife, Yvonne, and a daughter, Mrs. Fred P. Hempler, both Rosicrucians, and a granddaughter.

Full Rosicrucian funeral rites were conducted for Frater Hughes by the ritualistic chaplain of the Grand Lodge of A.M.O.R.C. Many Rosicrucians in distant places paid their respects upon the occasion of this, his Great Initiation.





SANCTUM MUSINGS

TEMPLES OF LEARNING

By RODMAN R. CLAYSON, Grand Master



THE DEDICATION of the new Supreme Temple of the Rosicrucian Order gave to the world another great Temple of Learning. This magnificent structure, immense in dimensions and delicate in detail, will be a lasting monument to the ideals and aspirations of all Rosicrucians. The Temple, in which the doctrines and ceremonies of the Order are advanced, is not only reminiscent of similar edifices erected throughout the ages, but is a constant reminder of the endeavor of thinking men and women to bring forth, for the benefit of mankind, greater knowledge and understanding.

We know that Egypt, which is said to be the cradle of civilization, had stately Temples of Learning as far back as 6,000 years ago. It seems that there have always been enlightened minds to render guidance and instruction to the people. Without such guidance it is doubtful if mankind could have survived.

By following the march of civilization, we will discover that progress was stimulated through the efforts of a few highly developed personalities who were able to consider the welfare of men and women and to think far in advance of their times. They may have

expressed their thoughts in words, sculpture, painting, or architecture, but they all seem to have been motivated by the same ideals. They did not strive for personal gain, but for the uplift of human thought.

We have, in this world of ours, two forces at work, one opposed to the other. One is constructive; the other, destructive. This is acknowledged in all philosophies and all religions. Both forces affect the destinies of mankind through leaders who exert great control: one force raises, or builds; the other, destroys.

Much has been written about the Great Pyramid of Giza in Egypt and the knowledge its builders possessed of certain laws. The structure of the Great Pyramid brought to light the forces of good. It is not definitely known who the builders of the Great Pyramid were or from whence they came, nor is it known how the tremendous masses of stone were raised and fitted into place. Other pyramids were built as burial tombs, but the Great Pyramid was a Temple of Learning. The Egyptians also built other structures where knowledge was disseminated. Tradition tells us that the builders migrated to Egypt from a continent of highly advanced civilization—a continent, now submerged, which was known as Atlantis.

How Truth Survived

Some of the ancient Egyptian Temples of Learning were to be found at Karnak, Luxor, Dendera, Medinet Habu, and El Amarna where Amenhotep IV built his monumental Temple. Seekers from all lands were drawn to Egypt and prepared to return to their lands as teachers. There is a tradition that the founder of the Eleusinian mysteries was a high Egyptian priest and mystic. It is a well-known historical fact that the great philosophers of Greece visited Egypt and came in contact with the mystics there. The first instance that we have of such a contact is the visit to Egypt of Solon, the Athenian.

With many subsequent conquests of Egypt and the advent of Christianity, the mystic colleges for the most part ceased to exist in Egypt. These colleges were succeeded by the academies in Greece. Many of their disciples became converted and took up the task of reconciling their philosophy to Christianity. With the spread of Christianity the Church grew in strength and power until it fell under the leadership of men of ignorance, and thus Christianity was turned from a philosophy of life to a dogmatic religion. The mystics clashed with them and they, the mystics, were persecuted. Their schools were destroyed and the world went on to what we call the Dark Ages. Oddly enough, the mystics eventually found a way to bring the renaissance to give to Western Europe the ideals of the old Masters again.

Today, among the organizations propounding the truths of the ancients, we find the Rosicrucians. The Rosicrucian

philosophy had its beginning in the Eighteenth Egyptian Dynasty, and impetus was given to it by Pharaoh Amenhotep IV.

Symbolism

The new Rosicrucian Supreme Temple has been described in detail elsewhere in this magazine. It is noteworthy to point out, however, that its interior appointments and chambers conform to a principle of symbolism

which has been adhered to throughout the ages in all great Temples of Learning. The initiate is led through a chamber of darkness—darkness which represents ignorance, superstition, and a general lack of necessary knowledge—into a great chamber representing light, illumination, and new understanding. In the new Temple this symbolism is strikingly impressive, just as it was in other temples of previous times, and particularly in the Great Pyramid.

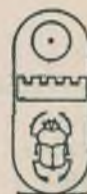
In the lower dark regions of the Great Pyramid is a chamber known as The Pit. In olden days it was the custom to have initiates remain in The Pit for a time, and meditate upon the limitations of their knowledge and the pre-

vailing negative conditions in the world about them. Subsequently, they were led upward through passages within the Pyramid. One of these ascending passages has been named The Grand Gallery, or Hall of Illumination. The initiate was forced to stoop in making passage through The Grand Gallery, symbolical of his humbleness. Eventually he reached the King's Chamber—the Sanctum of Maat—wherein was symbolized the Dawn of Illumination and Greater Light. Thereafter the



By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMOBC Technical Dept.

- Recent researches indicate that the earth's atmosphere may extend outward for approximately 10,000 to 15,000 miles, a very much greater distance than previously estimated.
- Dr. J. L. Kennedy of Tufts College, using an electroencephalograph, has discovered a new type of brain wave, named a Kappa wave, which only occurs when a person is engaged in active, intense thought.
- A second moon of the planet Neptune has been discovered by astronomers of the McDonald Observatory. This satellite, approximately five million miles distant from Neptune, is only 200 miles in diameter.
- It has been found that the noses of bloodhounds are more sensitive than any man-made device in detecting leaks in defective pipelines for illuminating gas.



initiate was able to direct his endeavors in contributing to the strengthening of the forces of good.

If we observe the exterior structural lines of some Egyptian Temples, pylons, and the new Rosicrucian Temple, we will perceive that as the walls rise from the ground level they slant inward. If the lines of slant of the walls were further projected upward, it would be found that at an arbitrary height they would meet and form a pyramid with the Temple at its base. Is this pure coincidence? Symbolically, mystical illumination is found within the pyramid, but is it not possible that the exterior structural lines which reach into the sky are a constant reminder of what is to be found within the pyramid, within the Temple, within the Temple of the Soul? Do not the up-

ward tapering walls represent the ascent of the individual through the experiences of life and the acquisition of knowledge, the ascent to the apex, or crown, which has no earthly counterpart?

Peace

The Rosicrucian who enters the Supreme Temple has, intuitively and instinctively, a realization of peace. The experience is of inestimable value, because ever afterward the initiate reflects his understanding of the more sacred things of life and allows his soul to express itself in his countenance and in his wholesome association with his fellow men, for he has received inspiration within the confines of a great Temple of Learning—the Supreme Temple of the Rosicrucian Order, AMORC.



ESOTERIC PSYCHIATRY

(Continued from Page 337)

insignificant when compared to the examples of complicated ailments entirely without anatomic or histologic change in the brain or neural tissues. A much greater part of humanity suffers from such disorders than those who are attended in mental institutions. Paranoid conceptions originating from anxieties, difficult idiosyncrasies, schizophrenia, religious mania, hysteria, and different phobias, do crouch under the thin membrane of our social morals. The treatment of such sickness, a releasing of the nervous spell, is not found in the books of psychiatry. Most of the contemporary physicians, and to some extent psychoanalysts of the old school, do not realize that a treatment above the physical plane is needed.

Even now, anybody who speaks about supreme vehicles of the soul effective in higher dimensions or planes is regarded as a visionary, or at least a quack doctor. However, a new generation of physicians is coming up, and the discoveries of Jung connected with atom physics cannot be disregarded any more. This is the age of alchemy's

justification. The equivalent of Hermetic chemistry or its rehabilitation in psychiatry will not let us wait long for a better therapy and diagnostics.

Four tasks of the adept physician are already distinct:

1. A doctor adeptus of the soul must lead man to the sense of living and the understanding of his mental constitution.

2. He must eliminate from his background the fear of death by lifting the veil that covers immortality of the soul.

3. He should help man to regain his Cosmic citizenship, by enabling him to see his unity with the Cosmos.

4. And lastly, the physician must make man a master of his conscious and subconscious mind. Man must be taught which way to go if he wants to mold and intelligently direct his life by using his instincts as transformative energies of constructive character.

*This book is mentioned in the yearbook of The Swiss Paracelsus Society. Publishers: Buchdruckerei Lienberger, Zürich, Switzerland.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

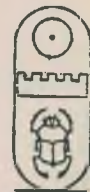
JUDGMENT AND THE INNER SELF



HUMAN judgment is a quality that can be made valuable and at the same time can cause much difficulty both for the individual who passes judgment and the one upon whom it is passed. Our personal judgments are usually a reflection primarily of our own opinions and often directly reflect our prejudices. No form of human judgment is an absolute truth even when it is freed from the prejudices and viewpoints of the individual who does the judging. Our own personal conceptions affect our vision; everything upon which we pass judgment, or, in fact, upon which we merely look, is colored by our own vision. To set

these aside is as impossible as changing long-established habits in the space of a few moments.

Judgment therefore must be realized as being influenced by our own conceptions, or experiences, and our knowledge. This cannot be changed, because man's reason, through which judgment is exercised, must be based upon what man knows. Such a viewpoint does not mean that judgment is always unfair, but, realizing the limitations of our own reason, we can become conscious of the necessity of guidance in all phases of our judging. Those who are called upon to give judgment in courts of law are trained to realize that personal opinions must be made secondary to the facts which are available to them. In this manner an honest judgment is given,



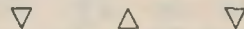
by analyzing the merits of the case and passing judgment with as little personal opinion as possible.

Judgment on the part of most individuals, particularly when we judge our fellow human beings, either for ourselves or for someone else, is usually, and many times unfortunately, a decision made upon the spur of the moment. Such a form of judgment is less impartial than when based on reflection. It is the expression of a spontaneous opinion without taking into consideration all the facts. There is no use to point out examples of how such judgment has wronged individuals so judged. Such forms of judgment are frequently the basis upon which gossip and rumors are started. A quick word passed upon a mere personal whim frequently can cause sorrow and suffering to the individual who is concerned. More than that, and this is the important factor realized by so few of us, wrong judgment reflects eventually, and in many cases, equally, upon the one who passes such judgment without proper foundation.

If we must be called upon, from time to time, to pass judgment upon the thinking, concepts, or actions of another individual, let us at least make a decision to be the basis of our own habits, that no judgment will be passed on to someone else without impartial consideration to the best of our ability. Better it is to say nothing than to judge wrongly. The man or woman who frequently judges someone else is the first

to demand the right to his or her own point of view. Often it happens that the individual who is most fervent in demanding his own personal rights and the right to express his own opinions forgets that that right in itself includes the right of other people to also express their opinions and points of view. To demand the right of judgment and, at the same time, to deny that right to someone else is an inconsistency which can lead only to confusion and the lack of organized and consistent thinking within the consciousness of the individual who decides to judge in this manner.

Objective judgment based entirely upon personal opinions and experiences has a tendency to deny expression of the higher consciousness of our own nature. The inner self, which we speak of as inclusive of man's consciousness and higher ideals, through exercise becomes more evident and can be manifested as is the case with any other human attribute. To be consistently ready and willing to express and pass judgment upon someone else without proper reflection is to, in a sense, cause the final consideration of conscience to be so consistently put into the background as to deny its expression and permit it to become secondary and gradually cease to function as a controlling and idealistic source. If we must judge, we must realize that the very highest ideal of which we are capable must be our guide in such judgment; otherwise, we must remember the quotation: "Judge not lest ye be judged."



CELESTIAL MUSIC

Music is not confined to man-made instruments. There is music everywhere in nature for those who can lend an ear. There is sonata in the graciousness of the charming host. There is sparkling tonic in a cheery "good morning." There is rhythm and meter in every human thought and action.

Rays of sunshine tattoo a spark of life wherever they touch and a majestic cadence of beauty and bounty develops upon earth. How delicious and sweet the heavenly melody in the heart of true lovers. The flight of a wild bird. The babbling brook. The cows contentedly grazing in the luscious green meadow. Smoke belching from factory chimneys. The hustle and bustle of the great metropolis. Ocean whitecaps spanning the rocky shore.

All things are making music in the great symphony we call the universe. All creation is the harp of God pulsing with melody!

By John F. Needham—*The New Age Magazine*, December, 1946

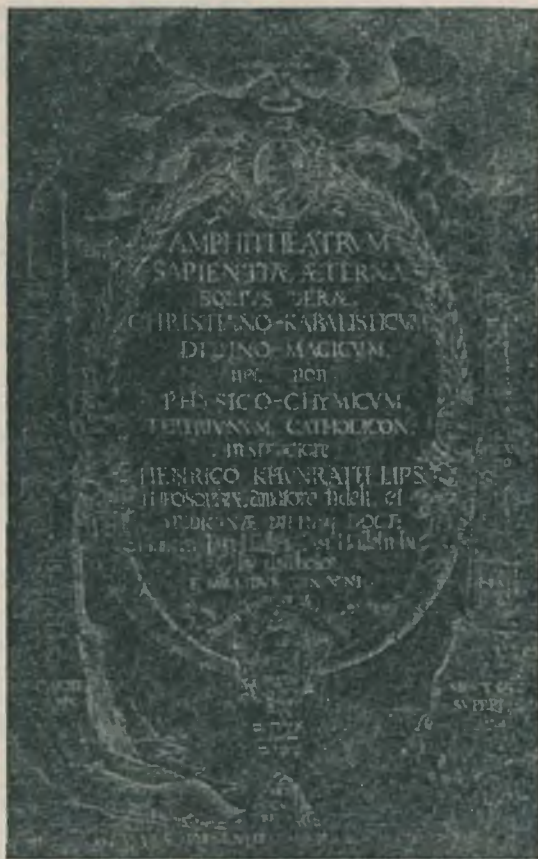
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From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

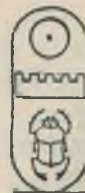
Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.



HEINRICH KHUNRATH was born in Saxony in 1560. He received his doctorate in Medicine at the University of Basle. At the age of 35 something in the nature of a transcendent mystical experience came to him. Thereafter, he taught and wrote that which, in his own words, could not be understood unaided by the spirit of wisdom. He spoke only to the elect; he wasted no effort in making his meaning acceptable to the uninitiated, for he said: "He

who sets out to make wise men of fools
will be kept very busy!"

Khunrath's language is admittedly difficult even to the reader of Latin, for he wrote cryptically and in abbreviated fashion, generously interlarding his Latin with German, Greek, and Hebrew. To this, he added by design the obscurity of the double meaning. The reader, therefore, makes his way slowly, almost painfully, through the meandering text. In spite of all this, excellent



instruction rewards patient and persistent effort. Following this article are excerpts from his thoughts on the philosopher's stone.

The title page of *The Amphitheatre of Eternal Wisdom* from which they are taken is reproduced here. It is an interesting example of Khunrath's method of expressing himself. Note the Mystic Delta at the top with the letters of the ineffable name displayed. Note also the two pillars, the left surmounted by a globe, the right by a pyramid. Above the left-hand one, there is the sun displayed with its Hebrew name written across it. Below it, the Hebrew

word *fire* on the flame, the Greek and Latin *attraction of Chaos* on the globe. Reading down, the Latin phrases are: *thirsting, praying, glorious memories, Lo, how many fall back, Sol.*

On the right-hand pillar, the Hebrew for *light* is written on the pyramid; then, on the capstone of the pillar, *salt*; next, the Hebrew phrase *spirit of heavenly wisdom, laboring, in remembrance of worthy Tatius, how many press on, Luna.*

Across the bottom, the Latin reads: "With the permission of His Majesty, the Emperor: For the ten-year festival, from the first impression of the day."



The Stone of the Philosophers

By HEINRICH KHUNRATH

THE FOLLOWING excerpts from *The Amphitheatre of Eternal Wisdom* have been prepared with the generous assistance of Sorores Bristol, Cordi, Wahlin, and Zucker, who translated them from the original Latin. To the casual reader, they may seem obscure and enigmatic. They are so by design, for at the time of their composition whatever of serious nature was entrusted to print had to be veiled to protect it from both the ignorant and the unscrupulous. Today, as then, however, those gifted with "second sight" (i.e. those who have been well taught and have made some spiritual advancement) will be able to interpret the author's intent sufficiently to profit by it.

—EDITOR.

The Stone Does Exist

The stone of the philosophers does exist: This, *experience*, the best—indeed the only reliable—teacher, confirms; and assuredly, nothing is more foolish than to gainsay experience. Experience sees this stone (heretofore prepared by some men) as highly efficacious. The Pope of Rome and His Majesty the Emperor so regard it, as do many temporal kings and some electors of the Roman Empire, princes, counts, barons, nobles, and doctors—close associates of noblemen and men of high character and learning; indeed, from every nation (Jewish, Gentile, Christian, and even Turkish) and from widely differing stations and ranks everywhere, ecclesi-

astics as well as statesmen, learned and unlearned alike, astounded by the miracle of Nature worked in art, have seen with their own eyes and touched with their own hands this stone. I know whereof I speak. I call all these men as witnesses. . . .

Reason, true and certain, the faithful guide of the Sophists, confirms it. . . .

The *Sages*, many and great, weighty authors—whose memorials concerning this matter are extant in many places—under most sacred oath have sworn to it unanimously, and not without grounds. These men, learned and good, have always been truthful and should continue to be so regarded until something to the contrary is definitely proved against them. Since any artist must be believed in connection with his own art, should not credence be granted to these rather than to the ignorant? . . .

Nature, which is of God and in many ways faithfully serves us, day and night, confirms our belief in this work. . . .

The *soul*, which from an innate, infused-by-Himself desire, constantly attests that the philosopher's stone is in the nature of things, or else to no purpose has God bestowed that burning

desire which to experience is to understand. Nothing is without purpose.

The *agreement in nature* of this stone with the Holy Divine Tri-unity, with the whole created Universe—yes, even with the Logos of God incarnate and the sacraments and mysteries of the Christian religion—compels men of sane minds to believe and confess it to be true.

Finally, the *Creator*, wishing to be understood by things created, had the power and the benign will, as experience testifies, from the beginning of the world to bestow bountifully the understanding of some portion of His plan upon certain men (since He gives not the whole to one alone) with the result that more abundantly and certainly the nature of God Himself has been brought to the knowledge of the human race. Thus, from a realization of God gained through the contemplation of His created world, man learns how to recognize more clearly the God Triune, author of great and good gifts, to reverence and worship Him, praise Him with grateful spirit, meditate more deeply and conjoin and reunite himself with Him. Just as it was the part of God, the most wise, to choose and find a way most convenient for asking obedience to Him, so it is ours to acknowledge, embrace and follow the way He has established.

Why It Is Called a Stone and Why Philosopher's

Whatever the name by which it is called among the common crowd, blind of eye and deaf of ear, the stone is appropriately named, God Himself for certain reasons handing it down in the writings of the wise men and sternly forbidding His priests to reveal it. Thus, philosophers have died rather than disclose it. The sign of God being sure (always has been and forever will be), this most secret mystery of science has been as a thunderbolt of the wise to the unworthy and those envious of true merit.

Nevertheless, I shall prevail upon those speaking philosophically because they say the stone is creation and recreation also, from damp earth, sticky and glue-like, and from dry earth, too, which by its baking—which advances by

solidifying—into stone becomes everlastingly set and hardened.

Alphidius says: "If the stone had its own right name, it would be stone." The others speak of it as "stone not stone." As philosophers, they speak philosophically. Lest we encroach too near and awake a divine force with which we cannot deal, let the answer come to the lofty mind capable of harboring it.

To philosophers, then, the stone is most secret, neither unwise, demented, impious nor against sense. Moreover, it is capable of being understood. Be content, therefore, with these axiomata, which, in a brotherly manner, I leave you to consider: The principle of purpose inheres in the supreme good. When the cause of a thing remains unknown, investigation is best confined to its outward signs and manifestations.

What the Philosopher's Stone Really Is

The Philosopher's Stone is Ruach Elohim,* the spirit of God which rested upon the waters (Genesis I). With Heaven's aid, God alone, so willing out of His own pure goodness, conceived and brought forth from the womb of a virgin, a true body subject to the senses, upon the entirely vacant and empty earth and the water of the greater universe created from Chaos; the mighty son, . . . of the same substance and like unto his Father; a microcosm (not from man or some other substance, but from Himself alone); universal, triune, both male and female, visible, tangible, sensible to hearing, smell, and taste, an inhabitant of the earth, and finite; made manifest for regeneration through Himself, of physical-chemical substance.

Salute Him with wonder for His infinite benefits to microcosm and mac-

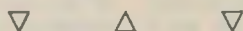
*Ruach Elohim is Holy Spirit, the deep breath, the vapor of the holy vigor of omnipotent and omniscient God; it is a certain life-giving and virtue-conferring emanation of His vital creative power, a flowing forth of the first and highest motion from the deepest recess of His Divinity. It is evident it is the will, the maker, the first cause, the primordial and original Archetype of everything in the world; or rather, of the images, appearances, and modes of creation, conceived and pre-existing in the mind of the grand architect.



rocasm in the universal trinity. Go thou hence, thou son of perdition, Mercury, thou and all thy works with thee, which were made by thyself for thine own adornment. Thou art a type of sinner, not savior; thou canst and shouldst be saved, not save. Thou art a leader into error, destruction and death, not that well-known good leader to truth, increase and life. He has reigned, is reigning and will reign in all natural phenomena, naturally and universally. Son of nature, universal, SALT OF SATURN transfusible by his

own power, ever and always in nature, permanent and universal in origin and virtue. Listen and attend: SALT IS THE MOST ANCIENT STONE. A MYSTERY! Keep silent as to its inner essence, like a tenfold Harpocrates.

He who can understand, let him understand; I have spoken. Salt, not without reason, has been adorned by the wise with the name of WISDOM, THAN WHICH, AND THAN THE SUN, they have said, there is nothing more useful in the world. Study upon this.



RELATIONSHIP IN WORLD'S RELIGIONS

By JOHN PALAZZOTTO, F.R.C.

National Councilor of the Indian Association of America, Inc.

There exists an underlying brotherhood of religions; therefore, it is well to look with tolerance and respect toward those who adhere to a sect other than ours. Religious oneness and universality may be traced through the thought of great leaders.

Jesus: Do unto others as you would have others do unto you.

Confucius: What you do not want done to yourself, do not to another.

Hindu: Do naught to others which if done to thee would cause thee pain.

Islam: Do unto all men as you would they should do unto you, and reject for others what you would reject for yourself.

Jainism: A man should wander about treating all creatures as he himself would be treated.

Sikhism: Treat others as thou wouldest be treated thyself.

Zoroaster: Do not unto others all that which is not well for oneself.

Buddha: Hurt not others with that which pains yourself.

Hebraic: Do not to others what you would not have others do to you.

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INITIATION AND RALLY AT PHILADELPHIA

The Benjamin Franklin Lodge, 1303 Girard Ave., have scheduled their annual rally for Saturday and Sunday, November 5 and 6. In addition to the usual attractions, the Sixth and Eighth Degree initiations will be conferred on eligible members.

Temple Echoes



DURING the whole of Convention week, the lounge of the new Supreme Temple gave added evidence of the constant affection of Lodges and Chapters throughout this jurisdiction. Gifts and floral pieces arrived in great variety, from literally all parts of the world, to grace the lounge at this season.

In addition to this, flowers came from the Past Masters' Association of Elbert Hubbard Chapter, from officers of the American Trust Company, and the Chamber of Commerce, San Jose.



Accompanying the floral piece from the Thomas Jefferson Chapter in Washington D.C. was a card signed by the membership and bearing an engraved likeness of Thomas Jefferson especially made for the Chapter by Herbert Fichter of the United States Bureau of Engraving.

In this connection it is interesting to recall the letter which Thomas Jefferson wrote to the Mayor of Washington explaining his inability to attend the fiftieth celebration of Independence Day. The original letter was recently on display at the Library of Congress. It was dated Monticello, June 24, 1826. A significant paragraph in that letter indicates how Jefferson's contribution grew from his firm conviction of the rightness of the underlying principles set forth in the Declaration of Independence. It is thoroughly Rosicrucian in its viewpoint. "May it be to the world, what I believe it will be (to some parts sooner, to others later, but finally

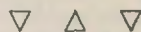
to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assure the blessings and security of self-government."



So many events have crowded the calendar this year that the splendid session of RCU has largely gone unmentioned. It is hoped that those who attended the session have given others notice of it through lending their copies of *The Hieroglyph*.

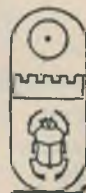
Not long ago Frater George K. Thatcher sent to this Department some verses which his brother Charles, now passed through transition, once wrote. We quote them as particularly meaningful for those who have ever attended a session of the Rose-Croix University.

*I hope that an old year never ends,
That never a new one will start,
If I be not remembered as someone's
friend,
Or treasured in someone's heart.*



As further comment on the items which have appeared in this Department on recent researches into the brain, a correspondent in Arabia makes the following remarks:

"Brain anatomists almost a century ago started studying the brains of men of genius to discover the secret of their genius. Their investigations were unable to find the slightest difference between the brains of men of genius, and those of ordinary men. Almost on the



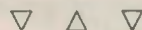
brink of despair, they stopped studying dead brains and gave their full attention to live brains. They discovered that the difference between men of genius and ordinary men was due to the blood supply to the brain. Men of genius had more and richer blood supplied their brains, than men of ordinary intelligence.

"Even brain anatomists at present are unable to tell us how to increase the blood supply to our brains. But let us not despair over that, for what the brain anatomists have discovered in recent years, was well known centuries before Christ. Mystics of the Far East taught their disciples postures to increase the blood supply to the brain.

"The well-known posture 'Head-low Posture' (topsy-turvy), known to the Yogis as SIRASANA, is one such exercise for sending more blood to the brain, besides bestowing many other benefits to the body.

"Adherents to SIRASANA posture are many. Pandit Jawaralal Nehru, the present Premier of India, has stated that the above posture saved his life while in prison, when other prisoners died from the shattering effects of the life.

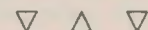
"SIRASANA posture has been looked upon by many as nothing more than an acrobatic exercise, yet others have looked upon it with solemn reverence. No doubt the discovery of the brain anatomists would be carried a step further if they were to turn their attention to mysticism."—*Eshai Y. de Kelaita*



According to the *American Weekly*, the New York Academy of Medicine has acquired a valuable medical document of ancient Egypt. Because it was brought to the United States in 1862 by Mr. Edwin Smith, it is called the Edwin

Smith Papyrus. Experts have declared it the oldest authenticated medical document in the world.

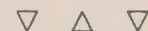
It is a fragment of some forty case histories and is valuable in that it indicates that Egyptian physicians practiced from sound knowledge. In connection with other references here to the brain, this document is said to contain the first known use in medical literature of the word for brain. This it describes as the center of the nervous control system of the body—another instance of the extensive debt which the twentieth century owes to the ancient past.



With the author's permission, we share the following poem with our readers:

PERCEPTION

*It is not God
who is far away and dim:
It is you and I
who are far away from Him*
—Pamela Vaull Starr



That time continues to be relative was illustrated once more at Rosicrucian Park during Convention, especially for those visiting the Museum one afternoon around three o'clock. Frater Jay R. McCullough suddenly darted out of his office and began clearing the crowds from the exhibition galleries. His cry was, "Time for lunch! The Museum is closing."

When one of the horrified hostesses reminded him that he had already had lunch and that it was three o'clock in the afternoon, he looked puzzled and incredulous. Checking once again with his watch, he saw it read 11:45.

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NORTHWEST RALLY

The Michael Maier Lodge, Seattle, has scheduled its Second Annual Northwest Rally for Friday, Saturday, and Sunday, October 14, 15, and 16.

The Imperator will be the honored guest during the rally. The program includes lectures, experiments, demonstrations, and entertainment. The First, Seventh, and Ninth Temple Degree Initiations will be conferred.



THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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Ralph M. Lewis, F.R.C.—Imperator

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:*

Abdiel Lodge, 2455 Atlantic Ave. Loren G. Rubeck, Master; Lorena Christopher, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Robert B. T. Brown, Master; Myrle Newman, Sec. Library open 2-5 p.m.; 7-10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. G. W. Mapes, Master; Virginia O'Connell, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m. at Scots Hall, 5117 E. 14th St.

Pasadena:*

Akhnaton Chapter, Altadena Masonic Temple. Aubrey G. Wooderman, Master, 1523 Encino Ave., Monrovia, Tel. DO. 7-2311; Eloise Anderson, Sec. Sessions 2nd and 4th Tues., 8 p.m.

Sacramento:*

Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; F. G. Christian, Sec. Sessions 2nd and 4th Wed., 8 p.m.

San Diego:*

San Diego Chapter, House of Hospitality, Balboa Park. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p.m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. J. O. Kinzie, Master; Lois F. Hathcock, Sec. Sessions for all members every Mon., 8 p.m.; for review classes phone secretary.

COLORADO

Denver:*

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; Ann Covals, Sec., 2928 York St. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:*

Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N.W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p.m.

FLORIDA

Miami:*

Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S.W. 23rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1-5 p.m. and 7:30-10 p.m.; Sun., 2-5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

INDIANA

South Bend:*

South Bend Chapter, 207½ S. Main St. Mrs. Louisa W. Weaver, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:*

Indianapolis Chapter, 311 Ober Bldg., 38 N. Pennsylvania St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Tues., 8:15 p.m.

MARYLAND

Baltimore:*

John O'Donnell Lodge, 100 W. Saratoga St. E. Warren Spencer, Master; Beatrice B. Spencer, Sec., 102 Alleghany Ave. Sessions 1st and 3rd Wed., 8:15 p.m. Library, 220 N. Liberty St., open Tues., Thurs., Fri. p.m.

MASSACHUSETTS

Boston:*

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p.m.

Lansing:*

Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p.m.

MINNESOTA

Minneapolis:*

Essene Chapter, Trafficante Accordion School Aud., 41 S. 8th St. Mrs. Joan Nixon, Master; Delia Coose, Sec., 2016 Emerson Ave. S. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:*

H. Spencer Lewis Chapter, 443-5 Broad St. John D. McCarthy, Master; Johanna Buhbe, Sec., 30 Montgomery St., Bloomfield, N.J. Sessions every Tues., 8:30 p.m.

NEW YORK

Buffalo:*

Rama Chapter, 225 Delaware Ave., Room 9. Dr. C. G. Steinhauer, Master; Carolyn A. Wood, Sec., 23 Terrace. Sessions every Wed., 7:30 p.m.

New York City:*

New York City Lodge, 250 W. 57th St. William Stillwagon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1-8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

Rochester:
Rochester Chapter, Hotel Seneca, Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p.m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:
Elbert Hubbard Chapter, 56 East 4th St. Mary C. High, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:
Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Walter G. Allen, Sec. Sessions every Wed., 8 p.m. and Sun., 7 p.m.

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Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmerman, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Thurs., 7-10 p.m.

Pittsburgh:
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p.m.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.
Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. F. R. Goodman, Master, 2 "Girvan" 129 Kurraba Rd., Neutral Bay; Victor Bell, Sec., 60 Dennison St., Bondi Junction. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Sylvio E. Polati, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Engelhard, Master; Jean Pierre Trickey, Sec., 444 Sherbrooke St. E. Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:
Toronto Chapter, Sons of England Hall, 58 Richmond St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every Mon., 8:15 p.m.

Vancouver, B. C.:
Vancouver Lodge, 878 Hornby St. Dorothy L. Bolsover, Master, Tatlow 2003; Lettie C. Fleet, Sec., 1142 Harwood St., MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B. C.:
Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

Windsor, Ont.:
Windsor Chapter, 808 Marion Ave. Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:
Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

EGYPT

Cairo:
Amenhotep Grand Lodge. Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed.)

TEXAS

El Paso:
El Amarna Chapter, 519 N. Santa Fe. Ernest G. Bourjaily, Master, 523 N. Campbell St.; William Turner, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Marjorie P. Doty, Master; Robert L. Proctor, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 3105 Chenevert. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Clarence R. Parry, Master; Clara J. Parker, Sec., 243 S. 7th East. Sessions every Thurs., 8:15 p.m.

WASHINGTON

Seattle:
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Maurice V. Boldrin, Master, Tel. De. 5324; Ethel Jefferson, Sec., Tel. Ra. 5059. Sessions every Fri., 8 p.m. Library open Tues., Thurs., 1-4 p.m.; Mon., Wed., 7-9 p.m.; Sat., 1-3 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, Republican Hotel, 907 N. 3rd St. George W. Wood, Master, 3934 N. 2nd St.; Bessie F. Smith, Sec. Sessions every Mon., 8:15 p.m.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex; Lawrence Ewels, Sec., 26 Datchet Rd., Catford, London, S.E. 6.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

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Amsterdam:
De Roze kruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141.

ITALY

Rome:
Italian Grand Lodge of AMORC. Orlando Timpanaro Perrotta, Sec., c/o Mrs. De Gorga, Via G. Baglivi, 5-D.1, Quartiere Italia.

MEXICO

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INDONESIA

Semarang, Java:
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl. Giffords Bldg., Vulcan Lane, C. 1; John O. Andersen, Sec. Sessions every Mon., 8 p.m.

PUERTO RICO

San Juan:
San Juan Chapter, 1655 Progreso St., Stop 23, Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p.m.

SWEDEN

Malmö:
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SWITZERLAND

Lausanne:
AMORC Grand Lodge, 21 Ave. Dapples. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceno de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

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